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ABSTRACT

Changes in the composition of the group moving through the educational system will change the system faster than anything else, and it is noted that drastic population shifts are on the horizon. Half of the 50 states now have school populations that are 25% nonwhite, and by the year 2000, one in three in the United States will be a minority. The current demographics of cultural pluralism that will increasingly impact higher education are presented as related to the nation, the state of Illinois, and Western Illinois University. The enigma of declining enrollments of minority students is noted. The challenges of being culturally different in a predominantly white U.S. college are discussed, noting that many minority students feel they must give up their cultural identity in order to succeed in contemporary institutions of higher education. It is important to broaden the cultural base of the required curriculum and help the students feel respect for their cultural heritages in order to develop positive identifications with the colleges and universities they are attending. Several possibilities for meeting the challenges of campus cultural diversity are reviewed. Overviews of the backgrounds brought to higher education and the special needs of various minority groups are presented. Contains 31 references. (Author/SM)

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Toward a Multicultural Partnership in Higher Education

Western Illinois University Faculty Lecture

8 p.m., Friday, April 8, 1988

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and College Student Personnel

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TOWARD A MULTICULTURAL PARTNERSHIP IN HIGHER EDUCATION

Author: Bea Wehrly

Abstract

The recipient of the Western Illinois University 1987-88 Faculty Lecture Award, Dr. Bea Wehrly, delivered the lecture, "Toward a Multicultural Partnership in Higher Education," on April 8, 1988. The introductory section of the speech addresses the current demographics of cultural pluralism that will increasingly impact higher education. These demographics are presented as they relate to the nation, to Illinois, and to Western Illinois University. The enigma of the declining enrollments of minority students is discussed. The author emphasizes the moral obligation that higher education has to all students as well as the economic urgency of addressing the challenges of cultural pluralism in higher education.

Challenges of being culturally different in predominantly white U. S. institutions of higher learning are discussed. For many students of color there is the feeling that they must give up their cultural identity in order to succeed in contemporary higher education institutions. The need to broaden the cultural base of the required curriculum and the students' need to feel a respect for their cultural heritages in order to develop positive identifications with the colleges and universities that they are attending are presented.

Possibilities for meeting the challenges of campus cultural diversity are reviewed. The speech closes with overviews of the backgrounds brought to higher education and the special needs of Black American, Hispanic American, Asian American, American Indian/Native American, and international students.

Harold Hodgkinson (1985) in his well-known report, All One System--Demographics of Education, Kindergarten through Graduate School, states that ". . .changes in the composition of the group moving through the educational system will change the system faster than anything else except nuclear war" (p. 1). He continues by reminding us of the enormous impact of the Baby Boomers on the educational system, the mouse that moved through a very small snake (which Dr. Johnson so aptly described in her 1984 faculty lecture). Hodgkinson warns that population shifts ". . .as drastic as the Baby Boom now await us" (Hodgkinson, 1985, p. 1).

The changing demographics and the implications of this culturally pluralistic group on educational institutions, especially on higher education, will be addressed in this lecture. My choice of terminology was a difficult one. I am aware that at present there is a lack of agreement on preferences for terms such as people of color or minority, American Indians or Native Americans, Hispanics or Latinos, and international students or foreign students, as examples.

As you know, we are living in an era of rapid change in the cultural composition of our nation. Demographics, or population trends, give us a picture of the people we now serve as well as a picture of populations that we will be serving in the future. The college and university students of the twenty-first century are now entering elementary school.

It is important to realize, however, that educators cannot wait until the year 2000 to address the impact of this changing population. The future course of the United States of America may well be determined by whether or not we face this reality and are able to make the modifications needed to offer educational equity to all people.

Since the early 1980's we have heard a great deal about excellence in

education and the need to improve the standards of our schools in order for our nation to survive as a world leader. Much attention has been given to the need to raise standards at all levels of education. Only limited attention has been given to how to do this with an increasingly culturally diverse student population. In recent years, however, we have begun to hear about equity and excellence for all students.

Why are we now hearing the emphasis on opportunity for excellence for all students? First and foremost, we have a moral obligation to serve all students. One of the unique aspects of the United States of America has been its commitment to extend opportunities for equity in education to all students. In the past, much of the work with culturally different people has assumed deficiencies on their part. If we are to develop a true multicultural partnership in higher education, it is critical that we move beyond the deficit model approach. Developing a multicultural partnership in education is a basic human rights issue.

Beyond the moral obligation, there is an economic urgency to expand the emphasis on excellence for all students. It is important to know who will make up the workforce of the future. People of diverse cultures will play an increasingly larger role in all types of work and in paying taxes for our governmental services. By the time the Baby Boomers retire, one in three workers will be nonwhite.

Half of the present 50 states now have school populations that are 25% or more nonwhite (Hodgkinson, 1985). Illinois is one of these states. All of the 25 largest city school systems have "majority minorities." By the year 2000, one in three in the U.S.A. will be minority. At present our Black Americans comprise about 12% of the total population; by 2020, approximately 17% will be Black. The Hispanic Americans are predicted to increase from the present 7% to

about 18% of our population by the year 2020 (Hodgkinson, 1985, McKay, 1986; Rivera, 1987).

Asian Americans make up less than 2% of our U.S.A. population. In terms of percent of growth, however, Asians are the fastest growing minority because they represent nearly half of all immigrants being admitted to the United States.

Official census records indicate that Native Americans/American Indians make up less than one per cent (.7%) of our U.S. population. Since there are several interpretations of the term, American Indian, this figure may be inaccurate.

Historically, people of color have made up a large part of the economically disadvantaged in this country. At present 90% of the increase in children born into poverty is in households headed by a female Black or a female Hispanic (Hodgkinson, 1985). We know that these children are often "high risk" at birth. Young children now make up the largest poverty group in the United States. With the increase in minorities, it is obvious that the students coming to our schools will be less economically advantaged and more ethnically and culturally diverse.

There are important questions related to our culturally diverse population. First, how many of the young people entering school now and in the foreseeable future will make it to the doors of higher education? And, second, if they do make it to our campuses, how many will survive to complete undergraduate, graduate, and professional degrees? At present very few doctorates are being awarded to members of the minority groups. Blacks earn about 1.3% of the doctorates; Hispanics earn .6% of the doctorates; and Asians make up 7.7% of the total doctoral scientists (Hodgkinson, 1985). According to the March 1, 1988, publication, Black Issues in Higher Education (Staff, 1988), the number of doctoral degrees awarded to Black students decreased from 1977 to 1986 (p. 1). Blacks' participation in professional schools also decreased in these years.

Current secondary school dropout rates shed some light on the question of who will survive to enter our colleges and universities. These dropout rates are as follows: 14% for white students; 24% for Black students, somewhere between 40 and 50% for Hispanic students (Hodgkinson, 1985; Rivera, 1987) and between 45 and 60% for the Native Americans (Sanders, 1987). Dropout rates for all of our high school students are predicted to increase with the current national emphasis on "excellence" and the increase in state testing to complete high school.

The pool of students of college age has begun to decline and will continue to decline until at least 1994. Historically, community colleges have enrolled a disproportionate number of Hispanics, Blacks, and American Indians. "Blue-chip" institutions have increased their numbers of minority students while at the same time increasing their entrance requirements. As of early March of this year, minority applications to Harvard University were again breaking records (Meltzer, 1988). Aside from community colleges and "blue-chip" schools, few public or private institutions of higher learning have increased their minority enrollments in recent years. At Western Illinois University, U.S. minority students make up 9.9% of our total on- and off-campus enrollment (Lowell Lueck, personal communication, March 28, 1988).

One of the real enigmas of the past several years is why higher education has limited appeal to minority high school graduates (Evangelauf, 1988). Between 1975 and 1982, Blacks' high school graduation increased 29%; but Black enrollment in college dropped 11%. During the same period, Hispanics' high school graduation increased 38% but Hispanic enrollment in college dropped 16% (Hodgkinson, 1985; Rivera, 1987).

It is speculated that the decline in financial aid may be a major factor in the decline in minority enrollment in higher education. Another possibility is

that most minority youth are now aware that a college degree no longer guarantees access to a high level job. Most of them are probably aware, also, that minorities earn less than whites even with the same amount of education (Rivera, 1987). We do know that many minority youth have chosen military service as a way to gain advanced education and to have direct access to "high technology."

At a recent Los Angeles conference of 120 higher education officials from across the country, speakers underscored the need for universities to accept responsibility for the decline in minority enrollment (Jaschik, 1987). Much of this responsibility was laid squarely in the laps of faculty who show little or no interest in understanding the people they serve and in the lap of the higher education reward system which gives faculty little incentive to work with minority students.

There is also good news: since 1970 people of color have experienced increased access to professional and managerial jobs, to political leadership, and to owning their own businesses. There is now a solid Black middle class (Hodgkinson, 1985). Black middle class students are present throughout our educational system. In spite of these gains, however, Blacks still lag behind their white counterparts in the level of professional or managerial positions held (Ismail, 1985).

Those of us in education will have much to do with whether or not this middle class status will become available to wider numbers of our culturally different population. At present, we are the gatekeepers for access to education.

The cultural pluralism of campuses around the world has been increased by the large numbers of international students who go abroad to study. In increasing numbers, students from non-western nations have come to study in

western post-secondary institutions. Many college campuses have, indeed, become microcosms of the many cultures that currently co-exist on Planet Earth (Wehrly, 1986).

The origins of international students in the United States are: almost half (48.8%) from South and East Asia, 13.4% from the Middle East, 12.4% from Latin America, 10.3% from Europe, 9.1% from Africa, 4.7% from North America, 1.2% from Oceaniana, and 0.1% from the Soviet Union (Zikopoulos, 1987, pp. 15-21).

The Carnegie Foundation for the Advancement of Teaching (cited in Staff, 1987) reports that international students are playing an important role in sustaining our college populations. This is particularly true at the graduate level.

At Western Illinois University, we have 574 undergraduate and graduate students from 56 countries. Do you realize that one out of every four on-campus, graduate students at WIU is an international student (Lowell Lueck, personal communication, March 28, 1988)?

What this adds up to is that we here at Western Illinois University have 1,262 minority students and 574 international students. We are a culturally pluralistic campus. These combined populations constitute 14.3% of our total on-and off-campus enrollment. We have a rich opportunity to learn with and from each other and to develop our own global village.

Challenges of Being Culturally Different

One of the important challenges faced by many of the U.S.A. culturally different students is that of facing barriers to the development of reading skills because of their bringing differing cultural backgrounds to the learning process. All students have a rich cultural background. These backgrounds may be very different from that of mainstream white culture, however, and cause learning problems when these children come to school. We seem to have decided

that minority students have a deficit background if they have not adapted to mainstream learning styles and value systems. This barrier is related to the traditional expectation for minorities and immigrants to acculturate to the mainstream.

When culturally different students arrive at our colleges and universities, they may feel compelled to give up the values of their own culture and to take on the values of the dominant culture of the institution (usually those of the white majority). In decisions related to social and economic mobility, minority students, as well as international students, may believe that they must make a choice between the ethnic and cultural values of their own families and the values of the dominant group. There is considerable research to support this including research reported in the recent Harvard Educational Review article, "Racelessness as a Factor in Black Students' School Success: Pragmatic Strategy of Pyrrhic Victory?" (Fordham, 1988). Minority students may feel they much give up their own race or culture to succeed in our educational system.

At the level of higher education, this traditional expectation is now being questioned, perhaps more strongly than ever before. The recent debate at Stanford University over broadening the common intellectual base for all freshmen to include study of both Western civilization and non-European culture, and the openness with which policy makers at this prestigious university engaged in this debate, are evidence of at least a crack in the wall of the acculturation stronghold (Donald Kennedy, personal communication, February 15, 1988). Other universities across the country are also giving much attention to broadening the cultural base of their required curriculums.

Students must see that the educational institution validates, legitimizes, and respects their cultures if they are to develop positive feelings and identification with the culture of the institution (Banks, 1986). When

institutions reject or show disrespect for the values of a minority ethnic or cultural group, members of that group feel alienated from those institutions. These feelings of rejection and alienation can lead to confusion over one's cultural identity and the relation of this identity to the goals of the larger institution and society. I believe that this is an important reason why students from minority cultures are not enrolling in higher education.

Meeting the Challenges of Campus Cultural Diversity

The campus environment itself is a critical component in the attraction and retention of minority students. Many nonwhite students in predominantly white institutions in both the North and the South have had to function in environments where psychological and even physical duress are present (Wright, 1987). They have felt a lack of trust as well as a lack of power to impact the system.

Efforts to deal with racism and prejudice on campus (such as our WIU Anti-Oppression Programming) are important steps in dealing with hostile campus environments. Dollars expended on these efforts must be viewed as investments that will reap benefits for both present and future students.

Some faculty members, especially faculty of color, are playing a major role in the improvement of campus environments through their work as faculty mentors with minority students. The mentoring relationship implies that both parties gain from the relationship. Since we are experiencing a major shortage of minority faculty on many campuses, some type of additional work load credit needs to be allowed for faculty who are heavily involved in these mentoring activities. These mentoring interventions are often the critical components in keeping the minority students in college (Clewell & Ficklen, 1987; Wright, 1987).

A variety of culturally sensitive programming is needed to help students of

color change their feelings about the campus environments. Cultural awareness centers and programs serve as catalysts to an increase in self identity and self concept and can help the wider campus to an awareness of the richness of other cultures. Programs which encourage cross-cultural participation are needed to help with interpersonal relationship problems.

Recruitment and retention must be built on existing strengths and the development of additional competence and identity. This implies careful assessment and opportunities for tutoring as needed. Broader use could be made of volunteer workers. One relatively untapped volunteer source might be the retired university faculty living in the campus area.

Many of our nonwhite student population will be first generation college students. Pressures on first generation college students may be particularly strong. We need to expand services to these students as well as to their parents.

Perhaps one of the most important things we can do to improve the campus environment is to build on the strengths that culturally different students bring. We can expand our communication efforts to learn with and from these students to find out what they view as important in their cultures and give them more opportunities for input in decision making. We also need more positive press on what is going right on our culturally pluralistic campuses. We need to hear more about people and programs, such as our WIU Minority Achievement Program.

Higher education must become a partner in helping students from both minority and majority cultures to develop and clarify positive identifications with their own cultures in order to develop positive multicultural identifications (Banks, 1986). Positive feelings about one's own culture serve as a core, or base, to move to identification with institutions outside of one's

cultural group. However, it is important for students to see some commonality between the values and goals of their own cultures and those of the larger institutions in order to develop multicultural and global perspectives.

The acceptance and implementation of a broader cultural framework are important not only for students, but for all significant others in higher education (the faculty, the staff, and the administration). If the total community of higher education is not aware of the need for multicultural and global perspectives, barriers will still exist for the development of multicultural partnerships in higher education.

I have given a very cursory overview of some general aspects of college environment that need to be examined in order to help all students develop stronger identities with campus environments. I will now address some special needs according to cultural groups.

I want to preface this review of challenges faced by cultural groups by calling attention to the DANGERS OF STEREOTYPING! It is vital that each of us becomes aware of the stereotypes that we carry with us and that we not let our stereotypes get in our way when working with others. Being treated from a stereotyped framework is both demeaning and insulting.

Black Americans. Although Black Americans have enrolled in and graduated from U.S. institutions of higher learning for more than 125 years (Pounds, 1987), the history of Black students' attempts to enroll at predominantly white institutions is one of a long struggle against both overt and covert racial discrimination. Many Black students still feel invisible barriers to their success, especially at predominantly white higher education institutions.

In spite of the recent decline in numbers of Black students going on to higher education, they still represent the largest minority group on our nation's campuses, with 8.7% of our students being Black (Evangelauf, 1988).

Here at Western Illinois University, Black students make up 7.6% of our total enrollment (Lowell Lueck, personal communication, March 29, 1988).

Black students on today's campuses are a heterogeneous group. They vary in social class and economic status, in values and customs, and in family constellations (Pounds, 1987). It is probably inaccurate to say there is a Black culture with which all Black students can identify. For most Black students the importance of the family is still paramount, and close connections are kept with the family. "Family" may be defined in somewhat different terms than in the mainstream culture. The composition of Black families has suffered an even higher rate of change than family composition in mainstream culture in recent years (Anderson, 1984; Lemann, 1986 a and b).

The majority of Black students on campus are first-generation students; they face the problems of first-generation students plus the racial discrimination that still exists. For Black students from large inner-city secondary schools, the experience of being a minority student on a predominantly white campus is new. A form of culture shock takes place that can result in strong feelings of isolation, loneliness, and alienation. In trying to cope with expectations of the university, the family, and the peer-group, the student may experience much stress (Pounds, 1987).

For those coming from large inner-city schools where the majority is the minority, academic underpreparation is highly probable. There is a critical need for special tutorial programs (Collison, 1987; Pounds, 1987) as well as cooperative outreach programs with these schools to help future students be better prepared for college when they arrive. WIU has such an outreach precollege program.

It is dangerous to stereotype all Black students as having inferior academic backgrounds, however. All too often we as professors have made this assumption

and have adopted a patronizing or demeaning attitude toward Black students. Samuel Proctor (1987) gives a poignant description of one such interaction that his son had when he went to a mathematics class at a famous Midwest university. On the way out of this mathematics class, the instructor stopped Proctor's son to inform him that they had tutoring for minority students. This Black student, who had been admitted on the basis of strong SAT scores, called his father saying,

> "Daddy, how could he do it? He's a scientifically trained person. He believes in objectivity. He thinks he's a factually, empirically oriented person and yet he would just look at me and assume that I needed tutoring in mathematics. He did not know what my record was. None of that. And then he would have the gall to offer tutoring to me so boldly, to embarrass me in front of a line of students" (Proctor, 1987, p. 5).

It is just such interactions that drive deep wedges between Black students and insensitive faculty (as well as the institutions that these faculty represent).

Black students need cultural centers (such as our Gwendolyn Brooks Center) where they can strengthen and celebrate their cultural identity and share this rich identity with others. There is a critical need, also, for more Black faculty and administrators on campus. Black alumni need to be more heavily involved with recruitment and retention.

Hispanic Americans. The nation's fastest growing minority group in terms of total numbers is the Hispanic population. Hispanics make up five percent of the nation's current college enrollment (Evangelauf, 1988).

Hispanic students are found primarily in two-year colleges; their transfer rate to four-year colleges is low. Hispanics are grossly underrepresented among faculty and administrators. There are only three institutions governed by Hispanics as compared to 102 colleges and universities controlled by Blacks and

26 American Indian controlled institutions (Magallan, 1983).

Hispanics in the U.S. are the result not only of immigration, but of our nation's expansionist policy in the Southwest. Although Hispanics trace their origin to immigrants from 25 Spanish speaking countries and to the influence of the American Indians in the Southwest, there is still a definable Hispanic culture (Quevedo-Garcia, 1987). The decision to go on to higher education is a major one for Hispanics because many of these people feel that they must give up their own culture in order to succeed in our contemporary colleges and universities.

Hispanic students bring with them strong ties to their families and communities. For most of them, the value of the college education is to help their families and their people more than to further their own causes. Major life decisions, including the decision to attend college, are usually made with the total family. It is critical that we, in higher education, recognize the importance of the Hispanic family and that we develop significant programs that will include the extended families. Other values' differences for Hispanics may lie in socialization to cooperate rather than to compete, less obsessive concern with punctuality, and showing respect for adults through passive and silent deference (Ruiz & Casas, 1981).

Hispanic college attendance seems to be greatly influenced by both cost and location (Magallan, 1983). When Hispanics manage to surmount financial obstacles to college attendance, the geographic location is very important. For Hispanic parents, giving their blessing for sons and daughters to attend college at a distant location may be interpreted as shirking their responsibilities as parents. The son or daughter who chooses to go a great distance from home to enroll in higher education may, likewise, suffer guilt over having abandoned the family (Quevedo-Garcia, 1987).

Since the majority of Hispanic elementary and secondary students live in urban areas and attend central city public schools, there is a high probability that prospective college students from the Hispanic minority may need tutoring or other special assistance (Magallan, 1983). These support services need to, also, include culturally sensitive career development programs.

There is concern that some Hispanics have bought into the myth that they are genetically inferior to Anglos (Rivera, 1987). This may manifest itself in what appears to be low self esteem (Ruiz & Casas, 1981). Hispanics need their own campus cultural centers (such as our Casa Latino Center) to foster pride in their cultural identity as well as to broaden and enrich the culture of the total institution.

Asian Americans. Prejudice and discrimination continue for those of Asian American heritage. Garry Trudeau has helped to call this to our attention in his recent "Doonesbury" cartoon series. As a result of discrimination, many Asian American students feel alienated. Recent research indicates that both Japanese and Chinese American college students who "feel more alienated will have lower self concepts than those who feel less alienated" (Asaman & Berry, 1987, p. 155).

Since Asian Americans appear to have succeeded in business and in higher education, they have been called the "model minority." This is a stereotype. Asian Americans represent much variation in terms of cultural heritage, economic success, and academic accomplishments. In addition to being cognizant of these background variations of Asians, it is important to know, also, which generation a particular student represents. Needs of first-, second-, and third-generation Asian Americans vary.

Asian American students often feel much confusion over their own cultural values and those of the U.S.A. mainstream. Filial piety, humility, restraint of

emotional expression, and sense of obligation are paramount in the value system of Asian Americans (Chew & Ogi, 1987). The student may feel pressure to succeed both academically and economically in order not to bring shame to the family. Filial piety may be seen as incongruent with the university's goal of encouraging critical thinking and team building.

Humility may be in direct conflict with encouragement to speak out in class and to be proud of one's accomplishments. Silence as a sign of respect may be misinterpreted. Restraint of emotional expression with the concomitant expectation to not deal with conflict openly may be quite different from the mainstream norm to confront problems directly. For Asian Americans, the sense of obligation to friends and family takes on a much deeper meaning, and is often misunderstood by others.

Asian American students may be labeled as unassertive or passive when judged by mainstream standards. All faculty and staff who work with Asian American students need to be aware of and respect their differing value systems. Trust building is a vital early step. These students, also, need programs to help build a sense of identity with the campus and to give them opportunities for leadership within the bicultural framework in which they function.

American Indian/Native American. Less than one percent (.7%) of our college students across the country are American Indians (Evangelauf, 1988). More than half of them are enrolled in community colleges. The average age of the American Indian student is considerably higher since they are much less likely to go directly to college from high school than other students (LaCounte, 1987). With more than 500 American Indian tribes in the U.S.A., it is an understatement to mention the importance of diversity.

Adjustment to the non-Indian college or university environment can be particularly painful for many American Indians because so many of them attend

high school on their reservations. Most American Indians value their cultural identity very highly and do not want to acculturate to the dominant society or the dominant value systems of our campuses (LaCounte, 1987).

A recent study of the South Dakota Sioux Indian college students showed that "the crucial contributing factor for the likelihood of college achievement . . . is the retention of their cultural identity and heritage" (Huffman, Sill, & Brokenleg, 1986, p. 37). Navajo Indian students have felt much pressure in coping with the university environment (Edgewater, 1981). Attempting to retain their American Indian values of harmony with and respect for nature, hospitality, humility, generosity and sharing with others, cooperation (you can win once, but let others win, too), working for present needs, and a perspective of time as infinite often brings these students into stressful situations in the college environment (LaCounte, 1987).

Related to the values of the Native Americans, I would like to tell you what the young Navajo visitor to my Quad Cities cross-cultural counseling class shared with us this past Wednesday. After talking about the values of the Navajo culture, and telling us that she was attempting to transmit these values to her 2 1/2 year old daughter, I asked her what she would like most for her daughter to gain from her Navajo heritage. Without hesitation this Navajo mother said "Respect--for nature and for people."

Culturally sensitive orientation programs and culturally sensitive ongoing support services are extremely important for Native American studetns. Trust building is, again, paramount.

American Indian students often bring a high commitment to train for occupations to help their own people. Because of high unemployment on most Indian reservations and because there is usually a limited range of visible occupations on the Indian reservations, there may be special needs for both

financial aid assistance and for career planning programs. The paperwork for financial aid for the American Indian student can be enormous since the student usually has to meet paperwork requirements of the local financial aids office plus that of the Bureau of Indian Affairs. Some financial aid is usually available; but the expectation for the students to earn and save money from summer and vacation employment may be quite unrealistic, given the high unemployment on most Indian reservations (LaCounte, 1987).

International Students. The challenge of diversity peaks when we realize the great number of cultures and subcultures represented among our international students. One of the first challenges that many of these students face is that teaching and learning in their home countries may have been different than here in the U.S.A. Much previous learning may have been through rote memory. Being asked to synthesize what one learns may be an entirely new assignment. Imagine the challenge in learning to do this in a foreign language, as well as the challenge of determining how much of what one is learning is relevant in one's home culture (Wehrly, 1986). Confusion over our words that are spelled and pronounced alike, but have different meanings, and our idioms can be mind-boggling.

The process of establishing an identity in a foreign culture after leaving a successful identity behind may be difficult. The task of functioning in an alien culture is a daily one. Academic endeavors receive top priority for most international students since they do not feel they have the choice of failing. Enormous pressures to succeed come from families or their own governments. Few of these students have had the freedom to choose their major field of study (Wehrly, 1986).

Many international students continue to experience feelings of stress and vulnerability throughout their sojourn in the U.S.A. (Alexander, Klein, Workneh,

& Miller, 1981). Extended families have played major roles in their lives and are sorely missed. International students often turn to co-nationals for support.

It is a myth to think that all foreign students come from wealthy homes. Legal constraints against work off campus can be particularly difficult. Discrimination and prejudice are experienced by international students.

When these students from other countries return home, they often become leaders in their own countries. While they are here, however, many may feel as if they are caught between two cultures, and belong to neither.

Institutions of higher education need to attend to more than the academic needs of the students from other countries. Programs to help orient these students to our campuses and ongoing support services (such as those offered through our WIU Office of International Programs) are vital.

Closing. I chose to talk to you on the topic of moving toward a multicultural partnership in higher education tonight because I believe so firmly in this as a basic human rights issue. I realize that I have merely skimmed the surface of a vast number of issues. A whole series of lectures on this topic is needed to do justice to it.

I hope that it is evident that there is much that we can do to expand multicultural partnership efforts in higher education. We must recognize the importance of culture for all people. We must continue to grow so that students of color do not feel that they have to sacrifice their own cultures in order to succeed in higher education.

Majority students need, also, to develop stronger identities with their own ethnic and cultural heritage in order to be able to identify with our culturally pluralistic campuses, the wider society, and the world. Expanded programs of faculty and staff development are needed to bring a true appreciation of

cultural similarities and differences.

Partnership outreach programs with elementary and secondary schools will be vital. Another high priority program must be outreach and partnership programs for parents.

Some of what I have discussed is in the realm of the ideal. Much, we are already doing. I realize that fiscal constraints in themselves may seem insurmountable to implementing needed programs. I do believe, however, that there is much that each of us can do (both individually and collectively) to face these realities and to move toward a multicultural partnership in higher education. Your presence here tonight indicates your interest in this challenge. Together we can make the difference.

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